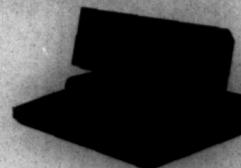


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Christians and our culture

Within the month, Vermont will become the first state in the nation to officially recognize the "union" of homosexual couples.

Under direct orders from the activist Vermont Supreme Court, legislators in that state were forced during their just-completed session to alter state law in order to conform to what is, in essence, homosexual marriage with all the rights and privileges thereof.

Same-sex couples are expected to flood Vermont to be legally joined together, and then return to their home states demanding that the legally-sanctioned unions be recognized under the interstate commerce clause of the U.S. Constitution.

A very general explanation of the interstate commerce clause is that the several states of the union are constitutionally prohibited from enacting any laws or regulations that would impede the conduct of commerce between the states.

Pro-homosexual groups believe recalcitrant states can be brought into line using this portion of the Constitution.

Mississippi and several other states have been proactive in taking steps to legally decline recognition of homosexual unions sanctioned in other jurisdictions, but the battle is far from over. Those states have not yet been challenged in court, and many legal observers believe such a case could go all the way to the U.S. Supreme Court, where the decision could go either way.

As if the Vermont legislation and the legal battles that will ensue aren't enough of an indication of how sick is our culture, consider this news item of late: in anticipation of the money-making potential such homosexual marriages will generate, at least one bakery has announced that it will offer expanded choices on wedding cake figurines to match the ceremony.

Couples will be able to eschew the traditional female bride and male bridegroom atop their cake, in favor of the venerable arm-in-arm marital embrace now featuring two men, two women, or two men with one cross-dressed in a wedding gown.

As strange as all of this may seem, the history of perverse behavior indicates that we haven't seen anything yet.

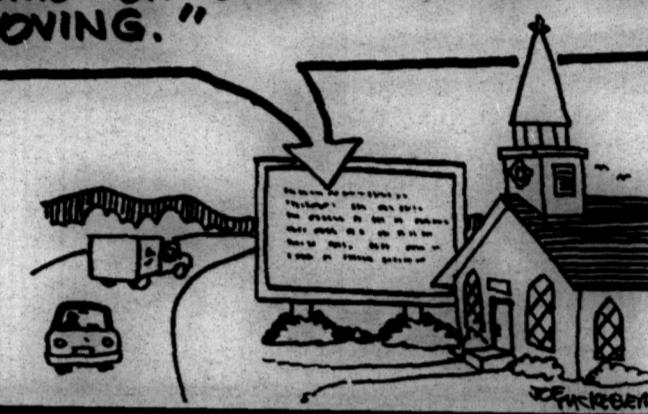
It behooves us then to review our obligations and responsibilities as Christians in a culture that delights in public indulgence of common sin — America being nowhere near the first or only such culture.

First and foremost, we are to draw all lost people to salvation in Jesus Christ (Matt. 28:18-20). That should be our overarching goal and if we do our job, those who walk in the darkness of sin can know what it is to live in the Light (John 8:12).

Secondly, homosexuality, while a signal sin in the minds of many Christians today, is but one of the many, many sins listed throughout the Bible which God has decreed as deserving of death (Rom. 1:18-32, for example).

We do a disservice to our Lord and to lost people if we single out one sin for particular contempt. All people deserve to

"WE ARE NOT A FULL-SERVICE CHURCH! WE DO NOT CHECK YOUR OIL OR WIPE YOUR WINDSHIELD. WE DON'T TONE YOUR SKIN OR LIFT YOUR WRINKLES. WE DON'T SHINE YOUR SHOES, CURE YOUR GOUT, RESTORE YOUR HAIR, OR BAIL YOU OUT. WE CAN'T CURE THE MANGE OR FIX YOUR RANGE. NOR DO WE LOSE YOUR WEIGHT OR MOVE YOUR FREIGHT. WE ARE A CHURCH OF THE LORD JESUS CHRIST. WE TRY TO PREACH A GOSPEL OF TRUTH IN LOVE, AND PRACTICE IT EACH DAY. IF THIS IS WHAT YOU'RE LOOKING FOR, COME ON OVER. IF NOT, KEEP MOVING."



know Christ. We shouldn't allow secular political battles to distract us from our ultimate mission.

Lastly, we must hold high the banner of Christ, no matter the cost. In the culture war in which we find ourselves, we will be singled out for ridicule, God will be blasphemed, and the pressure will only increase to assimilate us into our sinful culture.

We already know how this will turn out, however. Let us run the good race, and the victory will be ours (Heb. 12:1-2).

BF&M study committee releases statement

own, lets the article speak for itself, and does not insert such language into the preamble. We affirm soul competency, and with Mullins define that this principle 'means a competency under God, not a competency in the sense of human self-sufficiency.'

"Others have asked why we changed language in Article I, 'The Scriptures.' Events in recent years have demonstrated that we needed to clarify that the Bible is not merely the record of God's revelation, but is itself God's revealed Word in written form. With Christians throughout the ages, most Southern Baptists believe in verbal inspiration. The Bible itself teaches that every word of Scripture was inspired by God, and is therefore completely true and trustworthy [2 Timothy 3:16]. The Bible is inerrant, infallible, and is our sole authority for faith and practice in the Church. As Herschel Hobbs repeatedly declared to the Convention, this was all implied in the 1963 statement. We made these affirmations clear in our proposal.

"The closing sentence of the 1963 statement on the Scriptures has been a cause of controversy. Some have used the language defining Jesus Christ as 'the criterion by which the Bible is to be interpreted,' to drive a wedge between the

incarnate Word and the written Word, and to deny the truthfulness of certain passages. We use stronger and more historic language in affirming the fact that 'all Scripture is a testimony to Christ, who is Himself the focus of divine revelation.' As Christ said of the Scriptures, 'these are they which testify of Me.' [John 5:39]

"In light of modern theological controversies, we have clarified that Southern Baptists believe in the unlimited omniscience of God, and in the essential fact of Christ's substitutionary death on the cross. We do not deny that other historic understandings of the atonement add to our appreciation for the saving work of Christ, but the central message of the New Testament is that Christ 'died for our sins, according to the Scriptures.' [1 Corinthians 15:3]

"The secular media have directed their focus to the revisions in Article VI, 'The Church.' Why did our committee decide to deal with the issue of women in the pastorate? Simply because we were driven by biblical authority, a sense of urgency, and the near unanimous verdict of our churches.

"First, we faced the fact that the Bible is clear in presenting the office of pastor as restricted to men. There is no biblical precedent for a woman in the pastorate,

and the Bible teaches that women should not teach in authority over men. Second, the issue of women in the pastorate demands attention in our time, when other denominations are abandoning biblical teaching and calling women to serve as pastors. Third, we spoke to the issue because Southern Baptists are united in conviction. Far less than one percent of churches cooperating with the Southern Baptist Convention have ever called a woman as pastor. For the sake of generations to come, we should state our convictions boldly.

"The 1925 committee chose to write an article on the social and moral demands of the Gospel. The 1963 committee revised this article, addressing selected moral issues of that day. Our committee has followed this precedent. We have added language calling upon Southern Baptists to defend human life from the moment of conception to natural death. We have also addressed the issues of homosexuality, adultery, pornography, and all other forms of sexual immorality. With great urgency, we make clear that racism is a wretched sin that has no place among the people of God. Southern Baptists cannot remain silent on these issues.

"In adopting our report, Southern Baptists will not be saying everything we would wish to say about every doctrine of the faith. But we will state boldly that these are convictions we affirm as revealed in God's Word — those cherished doctrines that define the Southern Baptist Convention and its churches."

'Super Dude and CP Squad' set for debut

NASHVILLE, Tenn. (BP) — The Southern Baptist Convention's (SBC) newest teenage superhero will make his debut at the SBC's annual meeting June 13-14 in Orlando, Fla. He's Super Dude — "defender of the faith, defeater of evil, and dressed in dapper duds."

"Super Dude and the CP Squad" is a new resource to teach boys and girls about missions and evangelism, said David Hankins, vice president for the Cooperative Program (CP) with the SBC Executive Committee.

The Super Dude and the CP Squad materials include colorful activity books, a comic book-style witnessing tract, skit books, Super Dude toys, and a four-week Bible study guide featuring the Super Dude characters.

"Our state conventions have been asking for some new, creative ways to communicate the CP missions message to children," said John Kyle, director of Cooperative Program development. "We feel Super Dude provides a fun, imaginative way for three groups to learn about CP missions simultaneously — youth, adults, and children."

"Adults learn as they help prepare the Super Dude Bible studies," Kyle said, "the youth prepare as they perform the Super Dude skits and the children learn through watching the skits and working



through their activity books.

"Kids love heroes and Super Dude is a missions hero who will make learning about missions and missionaries fun," Kyle added. In addition, children who complete the activity books and Bible studies will have the opportunity to

become a member of the CP Squad along with Super Dude.

Super Dude is among a number of projects initiated in connection with this year's "Partners in the Harvest" celebration of the Cooperative Program's 75th anniversary.

CP is the channel by which Southern Baptists finance missions and ministry endeavors of state Baptist conventions and the SBC's national and international outreach.

The Super Dude story line: David Hicks, an ordinary Southern Baptist teenager, wins a Bible Drill competition. His prize is a Bible that hasn't been opened in 700 years. When he opens the Bible and begins to read Scripture, David receives a visit from an angel named Fred who gives David the opportunity to become a Christian superhero.

David joins forces with Andy the Faithful Sidekick, Katie, Tater the computer guy, and Fred. Together, they are Super Dude and the CP Squad. Their mission is to show kids how they can take the gospel of Christ to the world.

"Super Dude takes a proactive approach to missions education," Kyle said. "Most heroes wait until something bad happens and then move into action. Super Dude and the CP Squad take the initiative and encourage our children to be on mission at their schools, churches, and with their friends."

"As our kids become missionaries where they are, they can also better understand and support national and international missions with their

prayers and their gifts to their church," Kyle added.

"One of the best things about Super Dude is that he really is one of them," said Daniel Brown, CP production manager and illustrator of the project.

"He is a young person interested in missions and is involved in spreading the good news of God's love through CP Missions. It shows them they can be a hero to someone as they pray for and support missions."

Super Dude and the CP Squad was created by Todd Starnes, assistant editor of Baptist Press, the official news service of the SBC. The characters were adapted from a collection of plays written by Starnes called, "The Great Adventures of Super Dude."



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THE
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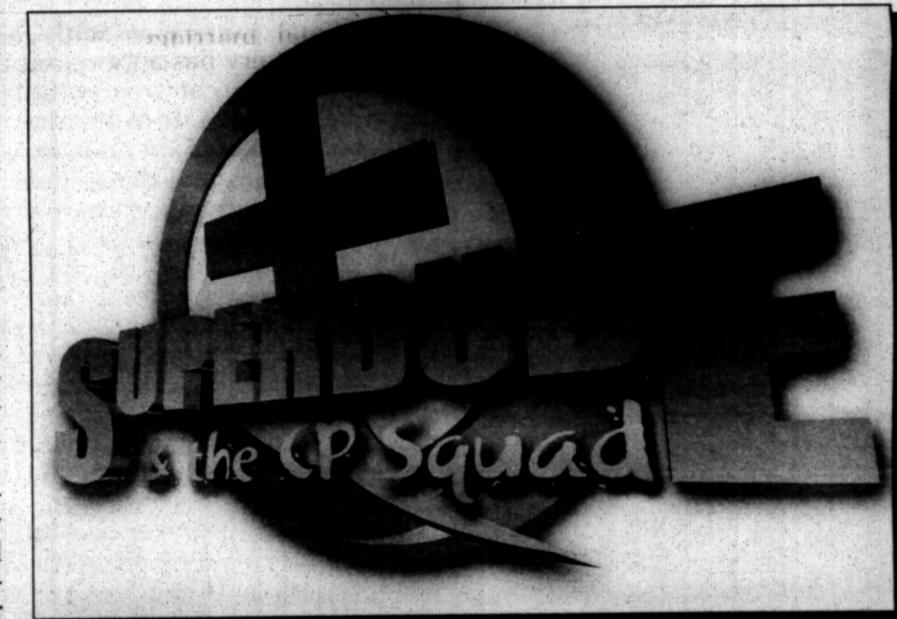
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Video gambling dead in S.C.

WASHINGTON (BP) — The U.S. Supreme Court has refused to interfere with South Carolina's upcoming ban of video gambling, dealing what opponents of the ban called an end to video gambling in the state. The South Carolina General Assembly passed a law last summer that would ban video gambling unless a majority of voters in a November referendum approved continued payouts from the machines. The South Carolina Supreme Court struck down the referendum, but upheld other parts of the law, effectively ending the state's \$2.8 billion a year industry.

Churches and pro-family groups across the state rejoiced over the Oct. 14 decision that struck down the referendum. "There is no question that this is a great victory for the faith community in South Carolina," said Mike Hamlet, senior pastor of North Spartanburg Church and a former president of the South Carolina Baptist Convention.

"The Supreme Court decision did not come as a great surprise to me. I think it was a last ditch effort to try to do something to save the industry. We are very pleased with the decision. The people of South Carolina have stood up and said that we don't want our state government built on a game of chance and one built on the backs of the poor," he added.

House Speaker David Wilkins predicted the issue would be dead. "By this time next year, video poker will be nothing more than a memory," he said. With an estimated 3,000 video poker employees about to lose their jobs, state economists said they aren't worried. Frank Hefner, an economist at the College of Charleston, told The State newspaper South Carolina's growing economy should be able to absorb those affected by the industry's demise.

Looking back

10 years ago

Foreign Mission Board head Keith Parks pleads with Southern Baptists to, "rise above our controversy and recommit to sharing Christ with the whole world." Parks says that due to the conflict, missionary appointments are down and receipts are inadequate to fund Bold Mission Thrust.

20 years ago

Seven persons labeled "liberal" by Paige Patterson, president of the Criswell Center for Biblical Studies — E. Glenn Hinson, Eric C. Rust, G. Temp Sparkman, Fisher H. Humphreys, C. W. Christian, Frank E. Eakin, and George L. Balentine — refuse Patterson's authority on "historical Baptist beliefs."

50 years ago

Robert Lee Wallace retires after a full and active life of service, including the past 22 years as pastor of Raymond Church. Only five months after arriving at the church, a fire destroyed the building. A new church plant was constructed and later expanded under his leadership.

SUPER DUDE AND THE CP SQUAD — The Southern Baptist Convention's newest teenage superhero will make his debut at the SBC's annual meeting June 13-14 in Orlando. (BP photograph on this page by Daniel Brown)

Family Fun Festival raises community spirit

By Tim Nicholas
Staff Writer

At the "Family Fun Festival" April 27-29 in Greenwood, 13 senior high students at a basketball clinic made professions of faith in Jesus Christ.

A woman at the health clinic was found to have blood pressure elevated high enough to be sent to the hospital for immediate treatment.

Racial reconciliation was practiced in small measures.

Glenn Shows, consultant in the Discipleship and Family Ministry Department of the Mississippi Baptist Convention Board (MBCB), noted that all the events of the festival were interracial, from the crusade to the clinics to the rallies.

Shows, whose department co-sponsored the event along with Leflore Association in Greenwood and an interdenominational group of local churches, said that he saw an African-American woman getting up to sing in a choir during the crusade.

Her baby had fallen asleep and she looked around for a place to lay the child. From across the auditorium, a white woman — a senior adult — came to hold the baby while the mother sang.

Shows said that 70% of the adults at the crusade were senior adults of both races.

Speaking at the three-night crusade were Ken Anderson, African-American professor from New Orleans Seminary; Sonny Adkins, MBCB evangelism director; and Jim Futral, MBCB executive director-treasurer.

In addition to the clinics and the crusade, rallies were held for single adults, senior adults, youth, and children. The rallies, crusade, and health fair were all held at the Leflore Civic Center in Greenwood.

Shows said that the seven senior adult rallies held so far this spring totaled 2,175 in attendance — the largest number ever.

Also, the festival sponsored a luncheon at North Greenwood Church, Greenwood, for city and county elected officials.



HOT MEAL — Kay Cassibry, director of Mississippi Woman's Missionary Union, serves up spaghetti at the Family Fun Festival in Greenwood to Paul Schmitz, a member of Emmanuel Church, Grenada. The Mississippi Disaster Relief Unit task force served lunch to participants at the festival's senior adulr rally. (Photo by Tim Nicholas)

A total of 28 officials, plus local pastors and their wives attended. Festival sponsors gave each attendee a Bible. Futral was the keynote speaker for the luncheon.

HOW TO STAY OUT OF THE DEVIL'S TRAPS

Recently, some sort of varmint was loose in our house. We did not think we had any mice or rats, but you never know. We heard something, and I thought it might be a squirrel. No one saw it but it was heard and so, being the Great Protector of the family, I went out and bought some traps. Whatever it was would soon be on the way to its eternal abode. I baited the trap, put it in the area where the sounds



Directions

Jim Futral, executive director-treasurer
Mississippi Baptist Convention Board

were heard, and waited. One day, one night — nothing. The next day, next night — nothing. Two, three, four, five, six days and finally I caught something!

Not a mouse, not a rat, but my grandson! It scared him but did not hurt him. He was not playing with the trap, but his pants hit the lever and snapped! The trap had his pants leg.

It is clear from Scripture that Satan sets traps to snare us and hurt us. They look appealing and even appropriate, but they can destroy. How can we manage to stay out of the Devil's traps? The Apostle Paul, in writing to his son in the ministry, Timothy, gives some pointed, practical, and powerful advice in 1 Tim. 6:11: "But thou, oh man of God, flee these things and follow after righteousness, godliness, faith, love, patience, peace. Fight the good fight of faith."

Mark these three simple words that you can carry with you day after day, that will aid you in avoiding Satan's snares:

• **Flee.** There are times when we should run. As Joseph ran from the clutches of the wife of Potiphar, so there are times when wisdom says, "Do not try to deal with this, do not try to engage this, and do not try to overcome this. Get out!"

• **Follow.** There is a course of action that never deviates. "Follow," Paul says, "after righteousness, godliness, faith, love, patience, meekness." What would happen if those of us who sincerely desire to follow after the things of the Lord would, with every decision that

came and every encounter of another person regardless of who they are (family, friend, foe, or fellow worker), pre-determine and deliberately set our course to follow righteousness, godliness, faith, love, patience, and meekness? What impact might it have?

It is fairly easy to see that anytime we would come to questions of right and wrong (morals), the thing to do would be to follow righteousness and godliness. When it comes to a choice of hating, love would dominate. When burdens would seem to overwhelm us and almost crush us, patience would survive. At times when arrogance would ease into our psyche, meekness would be the course of the day. Follow after these things.

• **Fight.** Paul says there are times when we set everything aside, draw a line in the sand, put on the armor, and are unmovable. Fight the good fight of faith! Sometimes we get in a frame of mind where we want to fight about everything. Yet, there is a good fight! I have seen bullies on the playground and they do sometimes grow up, live in homes, work in businesses, and even attend church.

However, the good fight is to "choose your fights." Make sure they are the meaningful things. You do not have enough energy or resources to scuffle and fight about everything, but there are those right things, superior things, supreme things — things of God. On those things, take your stand and fight! Satan, the chief bully, would come and boss you around, but it need not be so!

As you face today, ask God to give you wisdom, courage, and guidance from Heaven so that you will be able to avoid the Devil's traps.

CBS rejects advertising for 'Jesus'

NEW YORK (BP) — CBS rejected commercials by the Christian Internet site iBelieve.com during the May 14 and 17 segments of its highly touted "Jesus" miniseries. The network also rejected iBelieve ads for any episode of "Touched by an Angel."

CBS spokesperson Dana McClintock said the commercials were rejected because they were not "consistent with the expectations of a diverse audience" and would "commercialize" the mini-series.

The epic miniseries cost more than \$24 million to produce. The movie's soundtrack features a wide variety of secular and Christian artists including Hootie and the Blowfish, Steven Curtis Chapman, Jaci Velasquez, 98 degrees, Michael W. Smith, and dcTalk.

Latest Vessels edition now available

The new edition of Vessels, the video-magazine of the Mississippi Baptist Convention Board (MBCB), features stories about ministries to seafarers; the Christian Women's Job Corps (CWJC); Super Summer; and a musical performance of "God for Us."

Also included in this edition is the Christian testimony of Doug Buckles of Madison, the former Madison Central High School standout lineman who was named Mississippi High School Football Player of the Year by The Clarion-Ledger newspaper in Jackson.

He is the son of Matt Buckles, director of the MBCB church administration-pastoral ministries department. He will suit up this fall with the University of Mississippi football team in Oxford.

The segment title, "Doug Buckles #72: Staying True," springs from Doug's words: "My spiritual walk with Jesus and my spiritual friends help me to stay true to who I am."

The segment on seafarers, entitled, "Seamen's Ministries: Make Them Feel at Home," focuses on ministries at three of Mississippi's international seaports — Gulfport, Pascagoula, and Bienville.

In just one day at Gulfport, seafarers from Italy, Philippines, Egypt, Pakistan, Czech-Croatia, Honduras, and Ecuador were in port.

The segment entitled, "Super Summer: ROCKS," is about a student leadership training camp for 240 young people.

The purpose of the camp is to give opportunities for discipleship to those who want to deepen their relationship to Christ.

The title reflects the fun the students have while learning more about the Christian life.

"Success Story: Christian Women's Job Corps (CWJC)," is about a Woman's Missionary Union-sponsored organization that helps unemployed and underemployed women become more independent. Each class includes prayer and Bible study.

A recent graduate, Rebecca Hunter, describes CWJC as "women helping women to gain prosperity in their life, new directions, just guide them through anything they need help with."

The closing segment of Vessels offers a taste of the "God for Us" program held in January at the Mississippi Coliseum in Jackson as part of the 2000 Mississippi Baptist Evangelism Conference.

The program drew a choir from more than 100 churches, and more than 100 orchestra members from across Mississippi participated.

The Spring 2000 edition (Vol. 6, No. 1) of Vessels is being mailed to all associations, the 100 members of the Mississippi Baptist Convention Board, prayer ministry coordinators, and numerous Men's Ministry and Woman's Missionary Union leaders across Mississippi.

Individuals may check out copies of Vessels from their local associational office or from the MBCB Department of Broadcast Services, P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 292-3378, or toll-free outside Jackson (800) 748-1651. E-mail: jchen@mbcb.org.

A schedule for the airing of Vessels on cable and broadcast television stations in the state will be announced later.

CJ2000 Crusade crosses community's lines |

By Stella Anderson Prather
Correspondent

Setting aside denominational differences and worship styles, a flock of Prentiss County church members and residents recently joined together for evangelistic preaching and inspirational worship during the Celebrate Jesus 2000 Crusade. The April 23-26 event, held at the Agri-Center in Booneville, drew an average of 2000 people each night.

The crusade was sponsored and funded by Prentiss Association churches, area businesses, and various denominational congregations.

Kicking off the four-day event on Easter Sunday evening was keynote speaker Rodney Gage, an evangelist from Fort Worth. Gage also made guest appearances at several area schools where he addressed the harmfulness of drugs and alcohol in today's society.

Throughout the crusade, Gage was joined by several guests, including Ronny Hinson, a well-known gospel artist; Rod Barnes, head basketball coach at the University of Mississippi in Oxford; and Common Bond, contemporary Christian music's only triplet performers.

Graham Smith, director of the church music department at the Mississippi Baptist Convention Board, served as the event worship leader.

Broadcast live on a Booneville-area radio station, the nightly worship services also featured musical performances by a community-wide choir. The choir members represented a host of area churches.

"The crusade was an opportunity for Prentiss County Baptists to reach out and join with other churches in our area to pray and seek spiritual awakening," noted J.C. Prather, director of missions for Prentiss Association.

"Our churches want to win their city and county for Christ. What better time to



Gage

praise and thank him than during Easter time — a time to celebrate his resurrection," Prather said.

African-American pastor Lee Miller called the community crusade an event to "come together in one mind and one spirit" to celebrate God's love and grace. "God's Word says that where two or three are gathered in his name, he is there," Miller stressed.

"We are celebrating and believing that souls will be changed and God will shake Booneville for his glory," he said.

In the first of several messages, Gage reminded the audience that God loves all people and has a plan for their lives.

Citing the familiar passage John 3:16, Gage said that God "loves us so much that he created us and desires a relationship with us. He loved us so much that he stepped out of heaven... and wants to give us eternal life."

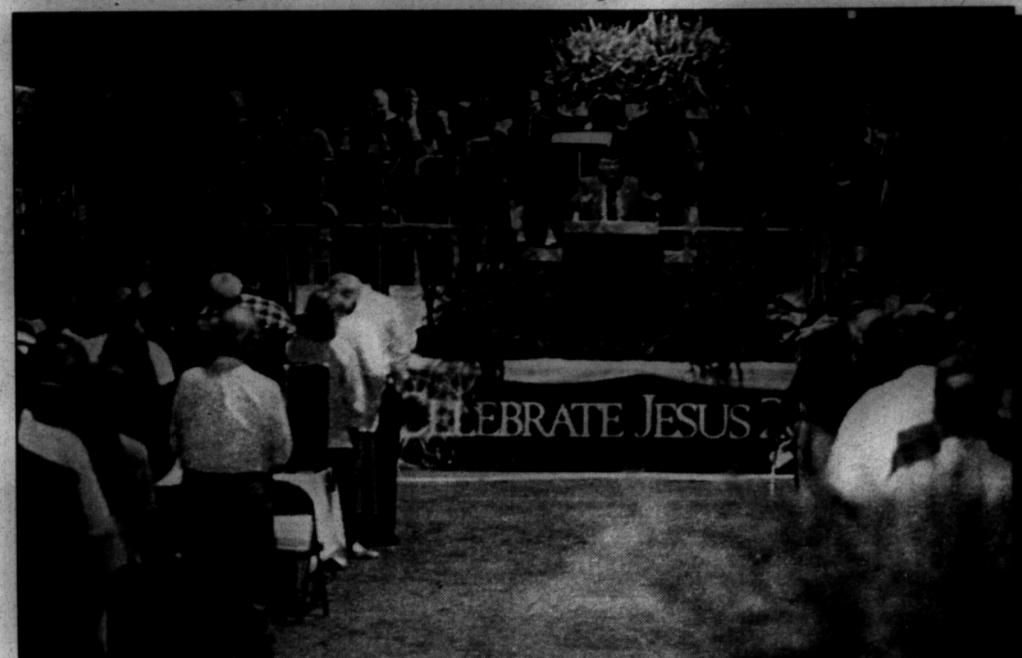
However, he noted, every human being is also given the choice to reject or accept Christ. "Without the love of God, we are doomed to devastation."

He urged the group to be faithful in sharing the gospel message. "So often we as Christians can't recall a time in our lives without God, but there is a world out there that is perishing without the love of God."

Sharing his personal testimony Wednesday evening, Barnes told the audience that God has a plan for their lives. Noting that many times Christians may face "set backs" in this plan, he said, "we need to abide in him so that we are able to come back onto the track of Jesus Christ."

Barnes reminded the audience that God wants everyone to be a part of his team. "In basketball, we as coaches do all the recruiting, but in life God is the true recruiter and he's looking for you if you will accept him as Lord and Savior."

It was the prayer efforts of a small group of area pastors that first led to idea of offering a city-wide crusade.



Among these pastors was Jim Holcomb, pastor of East Booneville Church, Booneville.

According to Holcomb, the crusade "grew out of the desire of pastors and church members, who are committed to winning the lost," in the community, he said.

Noting the diversity of churches in the community-wide event, "everyone's goal was to reach people with the gospel message."

Following the worship services, the audience was given the opportunity to respond to the gospel.

As a result, at least 121 people reported making spiritual decisions, 64 of who made professions of faith.

"God is still working in the lives of people who attended the event," added Holcomb. His work "didn't end Wednesday night."

Holcomb said he also hopes the event will continue to touch the hearts of area church members.

"I think that we as Christians have forgotten what it is like to be lost," he stated.

"My desire is that the crusade will bring a fresh burden for the lost and renew our desire to see people be born again," he pointed out.

PRENTISS CRUSADE — L. Graham Smith (at pulpit) leads worship through congregational singing at the Prentiss County Celebrate Jesus 2000 Crusade. A total of 121 people made spiritual decisions during the crusade. (BR special photos by Stella Anderson Prather)

Divorce final for Charles, Anna Stanley

ATLANTA (ABP) — Former Southern Baptist Convention president Charles Stanley stunned the congregation of First Church in Atlanta May 21 by announcing that he and his wife of 44 years have divorced.

Church members stood and applauded following an announcement that Stanley, 67, would stay on as pastor, according to a report May 23 in the Atlanta Journal-Constitution.

Lingering marital problems have haunted Stanley's ministry at the Georgia megachurch for years.

Stanley, who became pastor of the church in 1972, has been separated from his wife, Anna, since 1992. She first filed for divorce in 1993. Some church members said Stanley should step down because of the congregation's unwritten policy of not allowing divorced men to serve as deacons or ministers.

Stanley refused to resign, arguing that separation isn't the same as divorce, but said in 1995 he would leave the church immediately should the divorce ever become final.

BME: lifeline for many Baptist college students

By Tim Nicholas
Staff Writer

About seven years ago Al Hurt, a Jackson investment retirement counselor, received an invitation to serve on the Mississippi Baptist Board of Ministerial Education (BME).

"I had absolutely never heard of them," admitted Hurt, who thought perhaps he might someday be considered for denominational service in the financial area where he has expertise.

"However, God knows more where we need to be than sometimes we do," he said.

Now, as he completes his final year as BME president, he feels his service has been "an incredibly rewarding experience."

BME is the Mississippi Baptist Convention (MBC) entity that awards financial aid to students who have been called into a church-related vocation — CRVs, these students are called.

The program is designed to help Mississippi Baptist schools to be more price-competitive with non-Baptist colleges for the benefit of students going into full-time Christian service, Hurt said.

Only those students attending one of the three colleges affiliated with the Mississippi Baptist Convention — Blue Mountain College in Blue Mountain, William Carey

College in Hattiesburg, or Mississippi College in Clinton — can apply for BME assistance.

The 2000 Mississippi Cooperative Program budget allotted \$357,000 for this year's CRV students. A total of 320 students were approved last fall for funding at \$110 per student per month during the school year.

Hurt said BME board members personally interview each applicant.

"You're sitting with students who many times could not afford to be in school without this aid. A lot of older students couldn't make ends meet without it," he pointed out.

Hurt said he has met younger students who came from families without a strong commitment to Christ. To hear their testimonies shows the students are "incredibly committed," he said.

Hurt said that point was driven home for him at a recent BME meeting when Jim Futral, executive director-treasurer of the Mississippi Baptist Convention Board, told the group that when he was a student at Blue Mountain College, he received BME funds at the rate of \$7.50 per month.

Futral was pastor at the time of Pleasant Ridge Church in Union County. Other pastors who served that church also received BME funds to aid in their schooling, including Kermit McGregor, Rex Yancey, and Jimmy Porter.

McGregor is now pastor of First Church, Mendenhall, and the current MBC president. Yancey is pastor of First Church, Pascagoula, and a past MBC president. Porter is executive director of the Mississippi Baptist Christian Action Commission, and a past MBC president. Futral is also a past MBC president.

Hurt said real life stories such as those show the return in service that the ministerial aid gifts bring.

Because of an additional \$17,000 given this year to the BME board over their planned budget, the board asked campus representatives to determine whether some CRV students would be graduating in financial straits.

Hurt said the board was given a list of students for whom additional gifts would be meaningful. As a result, two graduates of William Carey College; two graduates of Mississippi College; and 12 graduates of Blue Mountain College were given varying amounts to apply to their outstanding debts.

"One thing we always pride ourselves in," said Hurt, "is that if you look at our total budget, always more than 95% of that budget goes to the students."

For more information on BME, contact board secretary Ruthie Courtney at 136 Ingleside Road, Madison, MS 39110.

BAPTIST COLLEGE NEWS



Graduates of Mississippi Woman's College

MC alumni to gather

Mississippi College (MC) National Alumni Association invites MC Alumni attending the Southern Baptist Convention to an ice cream social to be held on June 13 from 9-10:30 p.m. in room 307 C/D Level Three, Orange County Convention Center.

William Carey College department of theatre and communication recently honored students at its 2000 Awards Dinner on campus. Students receiving rewards were Jonathan Pope Evans of Falkville, Ala.; Chris Smith of Petal; Kristi Allen of Biloxi; Jenifer Azulay of Ormond, Fla.; Leslie Barker of Clinton; Joseph

Brack of Whitman, Mass.; Jarrod Hegwood of Hammond, La.; Jonathan Hill of Southaven; Kelly James of Meridian; Kristina Lucka of Bratslava, Slovakia; Candace Perez of Ocean Springs; Charlie Wallace of Hattiesburg; Jonathan Watts of McComb; and Hannah Wilkerson of Huntsville, Ala.



William Carey College School of Nursing honored five distinguished alumni at the Nursing Alumni Recognition Luncheon held recently on the Hattiesburg campus. Honorees included (from left) Linda Hudson, Barbara Hayman, Ann Dion, Annette Drennan, and Mary Stainton.

677 Churches Can't Be Wrong.

More than 600 churches throughout Mississippi put their faith in Wellington Associates for comprehensive insurance services including property, general, and specific liability, vehicle, workers compensation, and other coverages. Wellington guarantees a quality program, customized for your ministry, at the most competitive premium rates.

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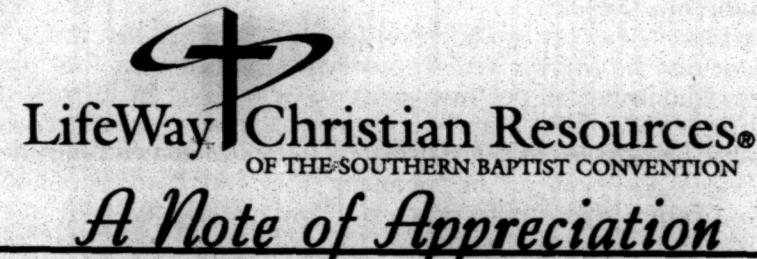
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Jackson 957-3762

William Carey College honored 12 graduates of Mississippi Woman's College during Honors Convocation held recently on the Hattiesburg campus. Honorees included (seated, from left) Sara Batson Riggs '38, Nancy Hemeter O'Shanick '39, Helen Cameron Young '39, Bess Hurst Mason '40, Ruby Parker Fortenberry '40, (standing, from left) Margaret Lou Hemeter Gillespie '31, Nina Clinton Clearman '32, Fern Morris Leyter '36, Mildred Breland Leake '36, and Mary Webb Perlman '37.

William Carey College (WCC), lead institution in a consortium with Purdue University and Virginia Commonwealth University, received a grant award totaling \$100,000 from the U.S. Department of Education. The grant will be utilized by

the Center for Creative Scholars program at Carey beginning May 1. Read Diket, director of the Honors Program and Creative Scholars Center at Carey, served as project director and lead statistician for the grant project and led the development effort. The Center for Creative Scholars supports an array of workshops, seminars, and professional developing the criteria put forth in "Implications of the 1997 NAEP Visual Arts Data for Policies Concerning Artistic Development in America's Schools."

William Carey College will hold an alumni luncheon at the Southern Baptist Convention on June 13 in room 306, level 3, of the Orange County Convention Center. Tickets are \$15 and can be purchased at the college booth in the exhibit hall at the Convention Center.



A Note of Appreciation

Dear Southern Baptist Partners in Christ,

Thank you for affirming our new name: *LifeWay Christian Resources of the Southern Baptist Convention*.

More than 600 ministers and laity were surveyed this past fall by a national research firm, and the majority strongly supported the *LifeWay* name and its ministerial benefits:

"The name presents their purpose better."

"The old name gives me a legalistic feel, where LifeWay has mercy involved in it."

"I think they wanted to let the name reflect more of a balanced ministry. They aren't just Sunday school material but worship, counseling, etc."

These quotes tell the whole story. The Sunday School Board name no longer represented our extensive offering of Christian resources. A new name was desired to lift up Christ and our agency's Christian mission. *LifeWay* comes from John 14:6 in which Jesus said, *"I am the way, the truth and the life."* We put two of those claims in our name, and our logo is the cross – the symbol of truth. That's why the very name, *LifeWay*, gives us the opportunity to witness for our Lord, Jesus Christ.

It is our wonderful privilege at LifeWay to assist Southern Baptist churches by providing *"biblical solutions for life."* You have my assurance that we will always uphold our traditional Southern Baptist beliefs and values in all of the Christian resources we produce for you.

We pray that the Lord will richly bless you as you seek to fulfill the Great Commission.

In His love,

Jimmy Draper

James T. Draper, Jr.
President, LifeWay Christian Resources
of the Southern Baptist Convention

1963 Baptist Faith and Message

with 1998 Amendment

The 1962 session of the Southern Baptist Convention, meeting in San Francisco, Calif., adopted the following motion.

"Since the report of the Committee on Statement of Baptist Faith and Message was adopted in 1925, there have been various statements from time to time which have been made, but no overall statement which might be helpful at this time as suggested in Section 2 of that report, or introductory statement which might be used as an interpretation of the 1925 Statement.

"We recommend, therefore, that the president of this Convention be requested to call a meeting of the men now serving as presidents of the various state Conventions that would qualify as a member of the Southern Baptist Convention committee under Bylaw 18 to present to the Convention in Kansas City some similar statement which shall serve as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention. It is understood that any group or individuals may approach this committee to be of service. The expenses of this committee shall be borne by the Convention Operating Budget."

Your committee thus constituted begs leave to present its report as follows:

Throughout its work your committee has been conscious of the contribution made by the statement of "The Baptist Faith and Message" adopted by the Southern Baptist Convention in 1925. It quotes with approval its affirmation that "Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements of our faith."

Furthermore, it concurs in the introductory "statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life." It is, therefore, quoted in full as part of this report to the Convention.

"(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God and faith in Jesus Christ as Savior and Lord.

"(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

"(3) That any group of Baptists, large or small have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

"(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life."

The 1925 Statement recommended "the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of certain needs..." Your present committee has adopted the same pattern. It has sought to build upon the structure of the 1925 Statement, keeping in mind the "certain needs" of our generation. At times it has reproduced sections of the Statement without change. In other instances it has substituted words for clarity or added sentences for emphasis. At certain points it has combined articles, with minor changes in wording, to endeavor to relate certain doctrines to each other. In still others-e.g., "God" and "Salvation"-it has sought to bring together certain truths contained throughout the 1925 Statement in order to relate them more clearly and concisely. In no case has it sought to delete from or add to the basic contents of the 1925 Statement.

Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is "the same yesterday, and today, and forever." Therefore, the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the Holy Scriptures.

A living faith must experience a growing understanding of truth and must be continually interpreted and related to the needs of each new generation. Throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a consensus of their beliefs. Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority. Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.

Baptists emphasize the soul's competency before God, freedom in religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.

It is the purpose of this statement of faith and message to set forth certain teachings which we believe.

I. THE SCRIPTURES

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

Ex. 24:4; Deut. 4:1-2; 17:19; Josh. 8:34; Psalms 19:7-10; 119:11,89,105,140; Isa. 34:16; 40:8; 15:16; 36; Matt. 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Rom. 15:4; 16:25-26; 2 Tim. 3:15-17; Heb. 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21

II. GOD

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

1. GOD THE FATHER

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in his attitude toward all men.

Proposed Baptist Faith and Message

The 1999 session of the Southern Baptist Convention, meeting in Atlanta, Georgia, adopted the following motion addressed to the President of the Convention:

"I move that in your capacity as Southern Baptist Convention chairman, you appoint a blue ribbon committee to review the Baptist Faith and Message statement with the responsibility to report and bring any recommendations to this meeting next June in Orlando."

President Paige Patterson appointed the committee as follows: Max Barnett (OK), Steve Gaines (AL), Susie Hawkins (TX), Rudy A. Hernandez (TX), Charles S. Kelley, Jr. (LA), Heather King (IN), Richard D. Land (TN), Fred Luter (LA), R. Albert Mohler, Jr. (KY), T. C. Pinckney (VA), Nelson Price (GA), Adrian Rogers (TN), Roger Spradlin (CA), Simon Tsoi (AZ), Jerry Vines (FL). Adrian Rogers (TN) was appointed chairman.

Your committee thus constituted begs leave to present its report as follows:

Baptists are a people of deep beliefs and cherished doctrines. Throughout our history we have been a confessional people, adopting statements of faith as a witness to our beliefs and a pledge of our faithfulness to the doctrines revealed in Holy Scripture.

Our confessions of faith are rooted in historical precedent, as the church in every age has been called upon to define and defend its beliefs. Each generation of Christians bears the responsibility of guarding the treasury of truth that has been entrusted to us [II Timothy 1:14]. Facing a new century, Southern Baptists must meet the demands and duties of the present hour.

New challenges to faith appear in every age. A pervasive anti-supernaturalism in the culture was answered by Southern Baptists in 1925, when the Baptist Faith and Message was first adopted by this Convention. In 1963, Southern Baptists responded to assaults upon the authority and truthfulness of the Bible by adopting revisions to the Baptist Faith and Message. The Convention added an article on "The Family" in 1998, thus answering cultural confusion with the clear teachings of Scripture. Now, faced with a culture hostile to the very notion of truth, this generation of Baptists must claim anew the eternal truths of the Christian faith.

Your committee respects and celebrates the heritage of the Baptist Faith and Message, and affirms the decision of the Convention in 1925 to adopt the New Hampshire Confession of Faith, "revised at certain points and with some additional articles growing out of certain needs . . ." We also respect the important contributions of the 1925 and 1963 editions of the Baptist Faith and Message.

With the 1963 committee, we have been guided in our work by the 1925 "statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life . . ." It is, therefore, quoted in full as a part of this report to the Convention:

"(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance toward God and faith in Jesus Christ as Saviour and Lord.

"(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future, Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

"(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

"(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life.

Baptist churches, associations, and general bodies have adopted confessions of faith as a witness to the world, and as instruments of doctrinal accountability. We are not embarrassed to state before the world that these are doctrines we hold precious and as essential to the Baptist tradition of faith and practice.

As a committee, we have been charged to address the "certain needs" of our own generation. In an age increasingly hostile to Christian truth, our challenge is to express the truth as revealed in Scripture, and to bear witness to Jesus Christ, who is "the Way, the Truth, and the Life."

The 1963 committee rightly sought to identify and affirm "certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified." Our living faith is established upon eternal truths. Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us."

It is the purpose of this statement of faith and message to set forth certain teachings which we believe.

I. THE SCRIPTURES

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21

II. GOD

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. GOD THE FATHER

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in his attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Cor. 8:6; Galatians 4:6; Ephesians 4:6; Col. 1:15; 1 Tim. 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11ff.; 20:1ff.; Levit. 22:2; Deut. 6:4; 32:6; 1 Chron. 29:10; Psalm 19:1-3; Isa. 43:3,15; 64:8; Jer. 10:10; 17:13; Matt. 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Rom. 8:14-15; 1 Cor. 8:6; Gal. 4:6; Ephes. 4:6; Col. 1:15; 1 Tim. 1:17; Heb. 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

2. GOD THE SON

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Gen. 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5; 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Cor. 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Cor. 5:19-21; 8:9; Gal. 4:4-5; Ephes. 1:20; 3:11; 4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; 1 Thess. 4:14-18; 1 Tim. 2:5-6; 3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7:9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

3. GOD THE HOLY SPIRIT

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fulness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Gen. 1:2; Judg. 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11,14-16,26-27; 1 Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Ephes. 1:13-14; 4:30; 5:18; 1 Thess. 5:19; 1 Tim. 3:16; 4:1; 2 Tim. 1:14; 3:16; Heb. 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Rev. 1:10; 22:17.

III. MAN

Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfil the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.

Gen. 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Cor. 1:21-31; 15:19,21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11

IV. SALVATION

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification, and glorification.

1. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ.

Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

2. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

3. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Cor. 1:18,30; 6:19-20; 15:10; 2 Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Ephes. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1ff.; 1 Thess. 5:23-24; 2 Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12,8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Rev. 3:20; 21:1-22:5.

V. GOD'S PURPOSE OF GRACE

Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Gen. 12:1-3; Ex. 19:5-8; 1 Sam. 8:4-7,19-22; Isa. 5:1-7; Jer. 31:31ff.; Matt. 16:18-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Cor. 1:1-2; 15:24-28; Ephes. 1:4-23; 2:1-10; 3:1-11; Col. 1:12-14; 2 Thess. 2:13-14; 2 Tim. 1:12; 2:10,19; Heb. 11:39-12:2; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

B. GOD THE SON

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5; 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7:9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. GOD THE HOLY SPIRIT

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

III. MAN

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

IV. SALVATION

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12,8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

V. GOD'S PURPOSE OF GRACE

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matt. 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:

VI. THE CHURCH

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.

This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation, members are equally responsible. Its Scriptural officers are pastors and deacons.

The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.

Matt. 16:15-19; 18:15-20; Acts 2:41-42, 47; 5:11-14; 6:3-6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Rom. 1:7; 1 Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephes. 1:22-23; 2:19-22; 3:8-11, 21; 5:22-32; Phil. 1:1; Col. 1:18; 1 Tim. 3:1-15; 4:14; 1 Peter 5:1-4; Rev. 2-3; 21:2-3.

VII. BAPTISM AND THE LORD'S SUPPER

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matt. 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Acts 20:7; Rom. 6:3-5; 1 Cor. 10:16, 21; 11:23-29; Col. 2:12.

VIII. THE LORD'S DAY

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted.

Ex. 20:8-11; Matt. 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; 1 Cor. 16:1-2; Col. 2:16; 3:16; Rev. 1:10.

IX. THE KINGDOM

The kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the kingdom may come and God's will be done on earth. The full consummation of the kingdom awaits the return of Jesus Christ and the end of this age.

Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Rom. 5:17; 8:19; 1 Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28; 1 Peter 2:4-10; 4:13; Rev. 1:6, 9; 5:10; 11:15; 21:22.

X. LAST THINGS

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in heaven with the Lord.

Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; 1 Cor. 4:5; 15:24-28, 35-58; 2 Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; 1 Thess. 4:14-18; 5:1ff.; 2 Thess. 1:7ff.; 2; 1 Tim. 6:14; 2 Tim. 4:1, 8; Titus 2:13; Heb. 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Rev. 1:18; 3:11; 20:1-22:13.

XI. EVANGELISM AND MISSIONS

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.

Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8, 16; 17:15; 20:21; Acts 1:8; 2:8-26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Ephes. 3:1-11; 1 Thess. 1:8; 2 Tim. 4:5; Heb. 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Rev. 22:17.

XII. EDUCATION

The cause of education in the kingdom of Christ is co-ordinate with the causes of missions and general benevolence and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deut. 4:1, 5, 9, 14; 6:1-10; 31:12-13; Neh. 8:1-8; Job. 28:28; Psalms 19:7ff.; 119:11; Prov. 3:13ff.; 4:1-10; 8:1-7, 11; 15:14; Ecc. 7:19; Matt. 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3, 8-9; 1 Tim. 1:3-7; 2 Tim. 2:15; 3:14-17; Heb. 5:12-6:3; James 1:5; 3:17.

XIII. STEWARDSHIP

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debt to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

VI. THE CHURCH

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42, 47; 5:11-14; 6:3-6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11, 21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

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Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16, 21; 11:23-29; Colossians 2:12.

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The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16, 3:16; Revelation 1:10.

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Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10, 23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10, 16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6, 9; 5:10; 11:15; 21-22.

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Isaiah 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28, 35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1, 8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Rev. 1:18; 3:11; 20:1-22:13.

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It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8, 16; 17:15; 20:21; Acts 1:8; 2:8-26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Ephes. 3:1-11; 1 Thess. 1:8; 2 Tim. 4:5; Heb. 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Rev. 22:17.

XII. EDUCATION

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1, 5, 9, 14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7, 11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3, 8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; 1 Cor. 4:1-2; 6:19-20; 12: 16:1-4; 2 Cor. 8:9; 12:15; Phil. 4:10-19; 1 Peter 1:18-19.

XIV. CO-OPERATION

Christ's people should, as occasion requires, organize such associations and conventions as may best secure co-operation for the great objects of the kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should co-operate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. Co-operation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such co-operation involves no violation of conscience or compromise of loyalty to Christ and his Word as revealed in the New Testament.

Ex. 17:12; 18:17ff.; Judg. 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4: 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Cor. 1:10-17; 3:5-15; 12; 2 Cor. 8:9; Gal. 1:6-10; Eph. 4:1-16; Phil. 1:15-18.

XV. THE CHRISTIAN AND THE SOCIAL ORDER

Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose in the spirit of Christ every form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth.

Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; 27:17; Psalm 101:5; Micah 6:8; Zech. 8:16; Matt. 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12:14; 1 Cor. 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; 1 Thess. 3:12; Philemon; James 1:27; 2:8.

XVI. PEACE AND WAR

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love.

Isa. 2:4; Matt. 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Rom. 12:18-19; 13:1-7; 14:19; Heb. 12:14; James 4:1-2.

XVII. RELIGIOUS LIBERTY

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Gen. 1:27; 2:7; Matt. 6:6-7; 24:16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1, 13; Phil. 3:20; 1 Tim. 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

XVIII. THE FAMILY

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Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Gen. 1:26-28; 2:18-25; 3:1-20; Ex. 20:12; Deut. 6:4-9; Josh. 24:15; 1 Sam. 1:26-28; Ps. 51:5; 78:1-8; 127; 128; 139:13-16; Prov. 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6, 15; 23:13-14; 24:3; 29:15, 17; 31:10-31; Eccl. 4:9-12; 9:9; Mal. 2:14-16; Matt. 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Rom. 1:18-32; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4; Col. 3:18-21; 1 Tim. 5:8, 14; 2 Tim. 1:3-5; Titus 2:3-5; Heb. 13:4; 1 Pet. 3:1-7.

XIII. STEWARDSHIP

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Cor. 4:1-2; 6:19-20; 12: 16:1-4; 2 Cor. 8:9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

XIV. COOPERATION

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4: 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Cor. 1:10-17; 3:5-15; 12; 2 Cor. 8:9; Galatians 1:6-10; Ephesians 4:1-16; Phil. 1:15-18.

XV. THE CHRISTIAN AND THE SOCIAL ORDER

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 16; Matt. 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12:14; 1 Cor. 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Eph. 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. PEACE AND WAR

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

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Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Sam. 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Prov. 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6, 15; 23:13-14; 24:3; 29:15, 17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matt. 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Rom. 1:18-32; 1 Cor. 7:1-16; Ephesians 5:21-33; 6:1-4; Col. 3:18-21; 1 Tim. 5:8, 14; 2 Tim. 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

JUST FOR THE RECORD



Arlington Church, Lincoln County, held ground breaking services on May 7 for a larger nursery, a new library and youth department, and special changes for the choir room. Pictured (from right) are Bob Lynch, pastor; Cheryl Ann Mitchell, Donald Porter, Lane Sasser, Curty Dunaway, and Vanga Woodall, members of the building committee; and Buddy Russell, chairman of deacons.

Rose Hill Church, Mize, will have dedication services of its new church building at 1 p.m. on June 4. Other activities include worship at 10:30 a.m. and lunch at noon.

Four Fabulous Monday Nights will be held at McCall Creek Church, McCall Creek, at 7 p.m. Speakers will be Lee Kirk, June 5; Bendon Ginn, June 12; Lonnie Case, June 19; and Avery Jones, June 26. The music leader will be Jo Nita Porter. Harold Anderson is pastor.

Washington Church, Washington, will celebrate its 50th anniversary/homecoming on June 11. The times are 9:30 a.m.-2 p.m. with covered dish lunch. Guest speakers will be Robert Jones, Burnis Barrett, and Norris Curry.

The Christian Warrior Conference will be held 9 a.m.-3 p.m. on June 10 at Good Hope Church, Hickory. Lunch will be provided. Kevin

Troy First Church, Pontotoc Association, will have a note burning service for its sanctuary, 10:30 a.m., on June 4. Covered dish meal will be served in the fellowship hall. Terry Faulkner, former pastor, currently pastor at Zion Hill in Union County, guest speaker, and Walk By Faith of Pontotoc, guest music group for morning service. Afternoon service will begin at 1:30 p.m. Former ministers of music, Danny McGee and Greg Reed, music, and George Steward, director of missions, Pontotoc Association, guest speaker for afternoon service.

For more information, contact Greg Herndon, pastor, at (662) 488-8710.

First Church, Baldwyn, will celebrate its 130th anniversary on June 11 at 3 p.m. "From its humble beginnings in a one-room building to the modern facilities of today, the church's strong past and promising future will be highlighted," said Terry Cutrer, pastor.

Heucks Retreat Church, Brookhaven, held ground breaking services for its new Family Ministry Center on Jan. 2. The day began with a special message by Ken Kirk, pastor, followed by the ground breaking and dinner on the grounds. When completed, the ministry center will house a fellowship hall, to seat approximately 300, a gymnasium, and second floor Sunday School rooms. Members of the building committee (pictured, from left) are Ray Huff, Jerry Etheridge, Verbalee Watts, Jerry Ratliff, Winnie Sandifer, and Tillmon Bishop, chairman.



Ground breaking at Heucks Retreat Church, Brookhaven

HOECOMINGS

Union, Tylertown: June 4; worship at 10:45 a.m. followed by dinner in fellowship hall; Greg Rester, guest speaker; music program at 1:30 p.m. with Ken Hedgepeth; Douglas Lee, interim pastor.

Interstate, Shaw: June 4; Sunday School, 10 a.m.; worship, 11 a.m.; covered dish lunch in fellowship hall; Riley Harper, Greenville, former minister of music at Interstate Church will present a concert

at 1 p.m.; Jim Futral, executive director-treasurer, Mississippi Baptist Convention Board, speaker; Robert Haney, pastor.

Woodhaven, Ocean Springs: 25th anniversary; June 4; Sunday School, 9:45 a.m.; worship 10:45 a.m.; lunch in Family Center; Billy Williams, Gautier, guest speaker; Eva Groue, music.

Southside, Lucedale: 29th anniversary; June 11; 11 a.m.; Sunday School, 9:45 a.m.; worship, 11 a.m.; Bill Barton, former interim pastor at Southside and present pastor of Wade Church, guest speaker; lunch served in fellowship Hall followed by singing in the afternoon.

Indian Springs (Perry): June 4; Neil Wigley, former member, will bring the morning message, followed by lunch in fellowship hall; afternoon service with Daniel Lee, former music director, presenting special music; Floyd Seymour is pastor.

Kirkville (Itawamba): June 4; Sunday School, 10 a.m.; worship, 11 a.m. followed by fellowship meal in fellowship hall; Hulon Chaney, message; Jim Irvin, pastor.

REVIVAL DATES

Mt. Carmel, Edinburg: June 4-9; 7 p.m. nightly; J. Garland McKee, Clinton, evangelist;

Evelyn Dodds, Edinburg, music; Keith Fulton, pastor.

Poplar Springs (Newton): June 11-14; Sunday, 11 a.m., fellowship meal, and 7 p.m.; Mon.-Wed., 7 p.m.; Gary Felton, Indianapolis, Ind., evangelist; Marion Felton, music; Charles Bonner, pastor.



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 **ANNUITY BOARD**

JUST FOR THE RECORD

The music ministry of Alta Woods Church, Jackson, will present The Diplomats in an Old Fashioned Sing, June 4, at 5:30 p.m. For more information or to make reservations for the hamburger fellowship, call (601) 372-8651.

McClellan Road Church, Biloxi, will celebrate its 30th anniversary on June 4. Activities

will include Sunday School, 9:30 a.m.; worship service with Paul Leber and Burl Cooley speaking and special music by former music staff; covered dish dinner in fellowship hall at noon; and 1 p.m. service with remarks by Zeno Wells and message by Breaux Tageant. Kenna Byrd is pastor.

Calvary Chapel at Parchman will observe its 10th anniversary

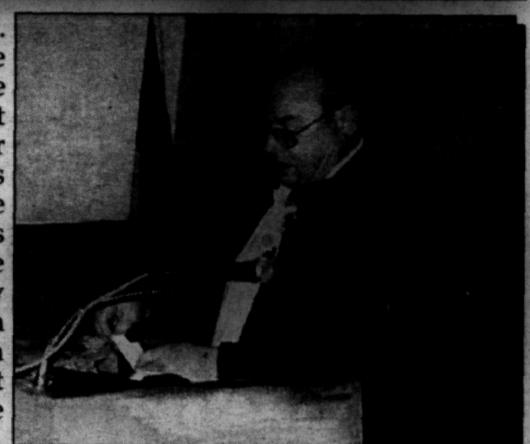
NAMES IN THE NEWS

Ben Stewart (right), member of First Church,

Magnolia, was presented a plaque by Jim Didlake, director,



Didlake and Stewart



Hodges

sored or co-sponsored a number of new missions," said Joe Young, pastor. Earl Hodges (pictured), deacon and retired prison security officer, shares a report from a recent Mexico mission trip.

Men's Ministry, Mississippi Baptist Convention Board, on April 30. The plaque was for services rendered in the area of agricultural missions. Stewart served as state secretary.

on June 4 from 2-4 p.m. with lunch at 1 p.m. The church that serves the prison staff has been built entirely with volunteer labor, and no money was borrowed to finance the construction materials. As the congregation grew, the building grew. The Calvary Chapel received church building aid from Mississippi Baptist Convention Board in the early years of the mission. Most Calvary members were baptized as new believers at Calvary, and though their numbers are less than 60, the church has in its missions and in its mission work abroad led perhaps 400 to Christ, 293 in Mexico alone. Calvary has spon-

Nominations open for MBC posts

The Mississippi Baptist Convention (MBC) Committee on Nominations is now receiving recommendations for individuals to serve on the boards and commissions of the convention. A limited number of vacancies will be filled on:

- Board of Ministerial Ed.
- Christian Action Comm.
- Education Commission
- Historical Commission

- Bapt. Children's Village
- Baptist Health Systems, Inc. (Jackson)
- Baptist Memorial Health Care Systems, Inc. (Memphis)
- Blue Mountain College
- Mississippi College
- William Carey College
- Mississippi Baptist Convention Board

The Committee on Nominations will work with the heads of the institutions and agencies to compile a list of nominees to be considered by messengers to the 2000

annual meeting of the Mississippi Baptist Convention Oct. 31-Nov. 1 in Jackson.

Nomination forms can be obtained from the office of the executive director-treasurer, Mississippi Baptist Convention Board, P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 292-3201 or toll-free outside Jackson (800) 748-1651, ext. 201. E-mail: bbox@mbcb.org.

Nominations must be received at the above post office address by July 1.

VBS DATES

Highland, Natchez: June 5-9; 8:30-11:30 a.m.; ages one to 12.

Wayside, Vicksburg: June 5-9; 8:30-11:30 a.m.; 3 year olds through 6th grade; Larry W. Haggard, pastor.

Griffith Memorial Church, Jackson: June 12-15; 6-8:30 p.m.; snack supper, 5:30 p.m.; 4 years to 6th grade.

Escatawpa, Escatawpa: June 26-30, 9 a.m.-noon; 5 year olds through 6th grade; Greg Johnston, pastor.

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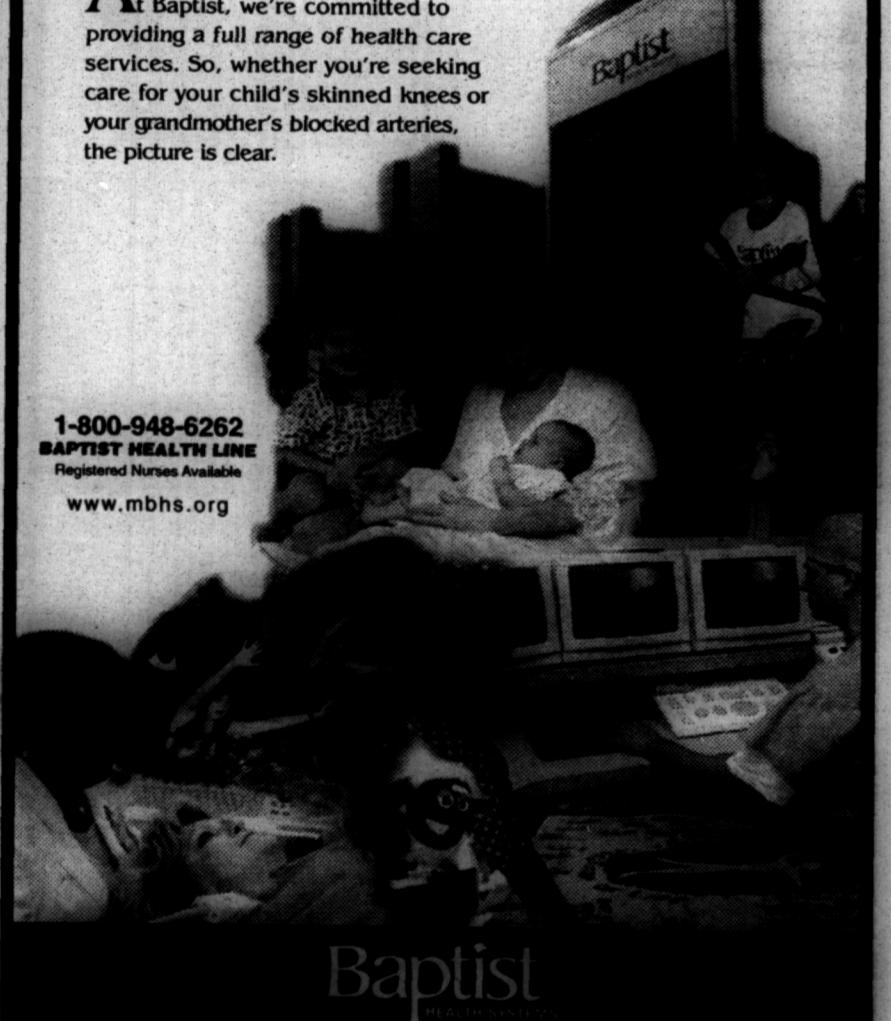
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SERVICE ACADEMIES INFO

Editor:

The Baptist Student Union at the U.S. Air Force Academy would like to contact the men and women reporting to the Academy June 28-29.

Please contact me at 550 West Woodmen Road, Colorado Springs, CO 80919; (719) 599-9094; email: leedgreg@aol.com.

Also, for anyone attending West Point, the Naval Academy or Coast Guard Academy, similar ministries are provided. At West Point contact Bill Blackwell, 11 Oak Street, Cornwall-On-Hudson, NY 12518; (914) 534-3944 or (914) 938-4692; email: yb8731@sunams.usma.edu. At the Naval Academy contact Kirk Ritchey, 210 Hanover Street, Annapolis, MD 21410; (410) 263-0963; email: ritchey@nadn.navy.mil. At Coast Guard Academy contact Thom Thornton, 533 Montauk Avenue, New London, CT 06320; email: tathornton@aol.com.

Dwain Gregory
Director of USAFA Baptist
Collegiate Ministries
Colorado Springs, CO

GET OUT OF BUBBLE

Editor:

I appreciated your recent article on ministry to bikers. After several years of not riding, I bought a new bike a couple of years ago and joined the Christian Motorcyclists Association.

The letter by Mr. Forfer was a little confusing to me. He seemed to imply that it is all right to win a biker to Christ as long as he "cleans up" and looks like the rest of us. A poor biker will have a problem in our church! In one service the men wear coats and ties and in the

other slacks and sport shirts.

He is right about one thing. All churches should be loving and accepting. Unfortunately, that's not so. Rare is the church in Miss. that will accept a man if he is different in color or dress.

Often I travel on Sunday and will stop by a local church to attend services. I have no ear rings, or tattoos, or long hair, just twenty-one years in the pastoral ministry and ten in evangelism. I hold B.S., MDiv. and DMin. degrees. Yet I will often be greeted with suspicion and distrust and even a little fear.

The fact is we live in a religious bubble that most of the world knows little of and could really care less about. The fact is if we don't get out of our bubble and into theirs, they will die and go to hell.

Rod Smith
Laurel

REGRETS NAMB ACTION

Editor:

I read with regret in the May 18th edition that the North American Mission Board (NAMB) refuses to approve either missionaries or chaplains who have been divorced, regardless of the grounds.

Divorce is not God's perfect will for a person's life, but neither is it the unpardonable sin. Presumably, NAMB's restrictions would not apply to someone who once had a drinking problem, were sexually loose in their youth, or had other problems in the past. Only divorce cannot be forgiven, apparently.

I have known some good men of God who were divorced and, yes, remarried. Many souls will be in heaven someday because these men were not forbidden a chance to use their gifts in the ministry, and what is

more important than that — the NAMB avoiding controversy?

1 Cor. 7:27-28 says that if a divorced person remarries, he has not sinned. Jesus himself made room for exceptions to the "no remarriage" rule in Matt. 19:11-12. Apparently, NAMB has higher standards than Paul or Jesus.

A call to the ministry or the mission field is something that is between a man and his God. Only he knows whether he has been called to that kind of service or not. If he has been, then no one should tell him that he cannot answer that call.

J. C. Brady, pastor
Shiloh Church, Port Gibson

LOOKING FOR PROJECT?

Editor:

Is summer here already and your church is still looking for a mission project? The Appalachian Regional Ministry (ARM) has scores of projects still available. Projects include a wide variety of needs — from church planting activities to Backyard Bible Clubs to sports camps to medical missions to evangelistic revivals and much more.

To inquire about possible projects or to request a project directory, contact Terrie Hannah at the ARM, One Mission Way, Scott Depot, West Virginia 25560; or call (304) 757-0944; or email: terrie-hannah@compuserve.com.

ARM is a consortium of 11 state conventions seeking to provide an intentional missions response to the spiritual and physical needs of the Appalachian region.

Jere Phillips, exec. director
W.V. Conv. of Southern Baptist
Scott Depot, WV

CROSSWALK UPDATE

Editor:

I am a full-time vocational evangelist, a member of the First Church, Richland, and a member of the Conference of Mississippi Baptist Evangelist (COMBE). Since January, I have been carrying a 12-foot wooden cross around the state to share the love of God and help promote the mission of Celebrate Jesus 2000 — not only as an ambassador of our Lord but also of our 2000 Mississippi Baptist churches. I have now carried the Cross in 20 towns and cities; seen many decisions for Christ; witnessed with the Cross on seven college and uni-

versity campuses; and walked close to 200 actual miles.

I want to encourage our churches and pastors to strike while the iron is hot. Move today on any witness opportunity that the Spirit gives you, for the people are hungry and open to the Gospel like never before.

Secondly, I would like to ask pastors to consider having me come and speak for a Sunday to their churches about the CrossWalk and what God is doing around the state. Many have and God is moving in those services. Chuck Herring, my pastor, will gladly reference any inquiries concerning me. They can reach me at (601) 936-4297 or email at BusterWilsonEvangelism.com.

God help us reach the world with the Gospel by the end of this year (a main CJ2000 goal)!

Buster Wilson
Richland

TAKE LEAD ON FLAG

Editor:

I write to invite my fellow Baptists to consider a Gospel reason why our state flag needs to be changed. I know that Jesus never mentioned the flag, and I certainly don't believe that we should assign a "Jesus perspective" to every issue we face, but when I ponder this particular matter it seems to me that the Gospel has a clear word for us about doing the right thing for the right reason.

The fact is, many of our sisters and brothers in Mississippi are sincerely offended by the sight of a flag that includes an image reminiscent of a dark chapter of oppression and injustice. Alongside that fact, ponder these words from Philippians: "Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus." In that spirit, not because of politics or sociology, not because of conservatism or liberalism, but just to be true to the spirit of our Lord, it would be a great witness to the world if many of the Baptists of Mississippi could lend their voices to the chorus calling for the flag to be changed.

We Baptists brought up the rear too often in too many places in the South of the sixties. Perhaps we could redeem a little of our Baptist heritage by leading the way on a symbolic change that would offer a real witness to Mississippi and the world.

Charles E. Poole
Jackson



LETTERS TO THE EDITOR

Unsigned letters will not be printed. No multi-copy or form letters will be used.

Each correspondent must include an address and telephone number for verification. In special instances, name may be withheld at writer's request and editor's discretion.

Please include the name of cooperating Mississippi Baptist church where correspondent is a member. (Mississippi Baptists' letters will receive priority when space is limited.)

Letters must be limited to 250 words. All correspondence is subject to editing.

Correspondents should refrain from personal attacks. The opinions expressed in letters to the editor do not necessarily reflect the views of the Mississippi Baptist Convention Board.

No more than one letter from any individual will be printed during a three-month period.

When in the judgement of the editor a given issue has received sufficient attention, correspondence dealing with it will no longer be published and a notice will be printed to that effect.



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FAMILY BIBLE SERIES

Characteristics of Believers' Confidence

Philippians 1:12-30

By Juanita West

Do you remember the joy you felt when you received that first love letter or that letter of encouragement which meant so much? Paul's epistle to the Philippians is both. Paul expresses his gratitude to the Philippian church as well as his great joy in Christ.

As a result of his boldness in the gospel, Paul encountered various persecutions, including imprisonment. This epistle was written during his imprisonment in Rome.

Benefit from the past (vv. 12-14). Have you ever realized that some of the difficulties in your life have worked out for the



West

good? That is the news that Paul is sharing with his Christian friends in Philippi. He wants them to know that his imprisonment by the Romans has not hindered the preaching of the gospel but has, in fact, increased it. Paul declares that his bondage is not to Rome but Christ: "My chains are in Christ." (v 13 NKJ) As result of the physical bondage, Paul has a captive audience of Roman guards to whom he is continuously sharing the gospel.

Paul's example from prison has given greater confidence to other Christians who are now boldly proclaiming the gospel. What was meant to be persecution for Paul has developed into

an opportunity to praise and rejoice in God. William Barclay states, "Paul's imprisonment, so far from shutting the door, opened the door to new spheres of work and activity, into which he would never otherwise have penetrated." (The Daily Study Bible Series: The Letters to the Philippians, Colossians, and Thessalonians, p. 20) Instead of dwelling on our difficulties, we like Paul, need to have the confidence to praise and rejoice as we allow God to work through us in all the difficult circumstances of life.

Joy in the present (vv. 15-18). Paul's boldness during his imprisonment sparked other groups to loudly proclaim the gospel. One of these groups spoke out of love for Christ and respect for Paul. The other group preached Christ out of ambitions and out of envy of Paul, perhaps

hoping to add to Paul's troubles. Yet, Paul rejoices, that regardless of the reason, "Christ is preached." (v. 18) He is not worried that someone will demonstrate a greater passion than his, or that, even though he does not approve of it, some preaching is the result of personal ambition. Paul expresses complete joy that the gospel is being shared and has full confidence that God will use all of the endeavors. Barclay says, "The lesson for us here [is that] Paul knew nothing of personal jealousy or of personal resentment. So long as Jesus Christ was preached, he did not care who received the credit and the prestige." (DSB, p.23) Like Paul, we need to look for the joy in our situations.

Confidence for the future (vv. 19-26). Paul acknowledges that the prayers offered on his behalf by the Philippian church and the empowering of the Holy Spirit will sustain him during this troubling time and bring him into his

"deliverance" or "rescue from danger or death." (notes, NKJV)

Regardless of the outcome of his situation, Paul's desire is for Christ to be magnified: "For to me, to live is Christ, and to die is gain." (v 21) His wish is to be with Christ in heaven; yet, he knows that his work, if continued, will provide victory for many. Paul demonstrates a fundamental Christian characteristic of placing others above one's own desires. Paul faced his future with great confidence in God's direction on his life. Through prayer and empowering of the Holy Spirit, we, too, can have that same confidence. As Warren Weirsbe states in his Expository Outlines of the New Testament, "Whenever difficulties come to our lives, we should always be sure that we have the single mind that says, 'Lord, whatever comes, I want Christ to be glorified.' This is the secret of Christian Joy." (p. 316)

West is a member of Calvary Church, Newton.

LIFE AND WORK

World view? Everybody has one

Ps. 1:1-6; Prov. 14:12; Is. 55:8-9; Matt. 7:24-27

By Matt Loving

Why do you look at life the way you do? Whether you know it or not you have a worldview. It is the lens through which you perceive or look at reality, as well as the determinant of your values that form the basis for lifestyle choices. However different people's worldviews may be, there are basically only two types of worldviews: sin stained or God-given.

Only those whose worldviews have been transformed by consciously adopting God's worldview have a biblical worldview. Thus, having a biblical God-given worldview is to think like God thinks and value what God values.



Loving

Life can only be understood and truly experienced when seen from God's perspective.

All believers are given a mandate to commit themselves to the continual cultivation and transformation of a biblical worldview in all areas of their lives. This change from humanly conceived ideas is not instantaneous, but it will involve a lifetime of Bible study, conscious reflection, attitude adjustments, and lifestyle changes. Having a God-given worldview comes from a proper understanding of God's way, fallen humanity's way, and the dire need to choose God's way.

Two ways of seeing things (Isa. 55:8-9). God revealed in this passage through Isaiah that his thoughts and ways are higher than those of people. This reveals the difference between God and humanity. God's way is superior and qualitatively different from human ways. All human philosophies and cultures, however widely they vary in time or geography, fall short of God's way of seeing things.

God's way (Ps. 1:1-3). The psalmist declares in these verses a blessing on the person who delights in God and his way rather than in the path of sinners. The description of a path enables us to understand that we order our lives according to one of these ways. The person who seeks daily guidance from God will grow and flourish the way that God intended. Everything we need is found when we believe in the Lord, meaning we

literally bank our lives in and on him, like a tree planted by water.

The human way (Ps. 1:4-6). In this section, the psalmist explains that those people who follow their own way are isolated from God, are unstable, and will perish from God's wrath. Everything was created by God and for God; therefore when his creation chooses another way they cannot become what they were intended to be. Human opinions, values, and understandings developed in isolation from God will not bring true satisfaction and will not last.

The importance of choosing God's way (Prov. 14:12, Matt. 7:24-27). These passages plainly reveal the principle that no matter the way of life we are living and how right it might seem, if it is not God's way, it will end in destruction. The one who chooses to build their life on God and his standards builds upon a solid and eternal foundation. This principle reveals the seriousness of how now we

are to live. As previously stated, believers are to constantly and deliberately evaluate their worldview so that God can truly be daily honored in their life. We must choose God and his ways, commit to him, and continue in them.

Alvin Reid gave four suggestions toward having the kind of worldview God plans for us to have: "1. Live by principle, not by feelings. Our character must grow out of convictions hammered on the anvil of the Word of God. 2. Listen to God, not to popular opinion. What really matters is what God says. 3. Prioritize sacrifice rather than comfort. Our culture tends to emphasize the path of least resistance as the rule, not the exception. 4. Consider the long-term consequence of your decisions. We must keep our eyes on the long haul of ministry." (Introduction to Evangelism, pg. 114-115).

Loving is minister of youth at Oak Hill Church, Poplarville.

EXPLORE THE BIBLE

The Glorified Christ

Revelation 1:1, 10-20

By Tommy Bufkin

The most important part of worship is fast being lost. Worship is coming before God in reverential fear and a sense of unworthiness, giving to the resurrected Lord all honor and glory. Worship has been remade for man instead of being reserved for God. The book of Revelation is about worship. It is out of worship that the sincere desire to honor our Lord, to obey him and to serve him arises.

Revelation of Truth (1:1). Jesus Christ is the source of all truth. The word "revelation," which in the Greek is apocalypse, means a "revealing" or "uncovering." Apocalyptic



Bufkin

came to be the name given to a literary style used frequently in the first century. The Book of Revelation is an actual vision not simply a message in apocalyptic style. It is the truth revealed to the servants of Christ. This revealing is through the agency of Christ. This revealing came to John by an angel, a heavenly messenger. The Lord Jesus Christ is the truth revealed.

"Which must soon take place" expresses an urgency for the divine plan to take place. It can indicate what is about to happen, what will soon begin, or what will take place quickly once the events begin. Christ doesn't want his

servants to be in the dark about what is to come. They would be able to face the future with confidence.

Blessing of Worship (1:10-11). John was a prisoner on the island of Patmos. Even though his physical body was captive, he was free to commune with God. Open to the leadership of the Holy Spirit, he was prepared to receive a word from the Lord.

The Lord has all authority. He commissions John to write of his visions to seven churches. All of these are from the same general area. They may have been chosen because they were centers of postal distribution and could be reached in sequential order. It may be, as others have said, that they were representative of all churches.

Christ was able to communicate with John because he was

in an attitude of worship and open to the Spirit. True worship gets God's people in a place where they can hear him.

Vision of Christ (1:12-18). "Son of man" is a term found in Daniel 7:13. It was the term most used by Jesus of himself. It certainly means that John saw a man but perhaps already identified as the risen Lord.

The whiteness on his head and hair suggest the fact of his purity. Eyes of fire indicate his power to see and understand. His eyes penetrate into the thoughts of men. Feet of brass probably symbolize strength, the power to crush all opposition. His voice is one of power. His right hand of power holds and protects the churches. The sword from his mouth represents the power of the word of God to penetrate and defend. His face shines with the glory of God.

This beautiful image presents the majesty and power

of the risen Christ. John does the only appropriate thing. He falls at the feet of his Lord in worship, aware of Christ's worthiness and his unworthiness. As the power and authority of Christ is clearly seen, his servants find confidence and strength.

Call to Service (1:19-20). With John in the place of true worship, the Lord gives him a job to do. He is to write three things: what he sees, things as they are, and things that will take place in the future.

Christ identifies the seven stars as the "angels" of the seven churches. The word can be "messenger" when used of men and could be the pastors of the churches.

When Christ is truly seen in worship, it brings his people to the place where they can be used as an instrument of his grace.

Bufkin is pastor of Mt. Zion Church, Rankin Association.

THE VILLAGE VIEW



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Gifts of Honor and Memory

A portion of **The Village View** is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful, and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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For Tennessee athletes, Christ comes first

KNOXVILLE, Tenn. (BP)—The day he set foot on the green grass of Neyland Stadium at the University of Tennessee (UT), Will Bartholomew had a simple prayer request—he wanted to see his teammates accept Jesus Christ as their Lord and Savior. Nearly two years later, Bartholomew's prayer was answered.

In February, Bartholomew, UT kicker David Leaverton, and several other teammates attended a retreat sponsored by the Fellowship of Christian Athletes (FCA). By the end of the weekend, Cedric Wilson, Eric Westmoreland, and Charles Small had accepted Christ and three other teammates recommitted their lives to the Lord.

For Bartholomew, it was a moment he won't forget. "I had been praying for everyone on my team ever since I got to campus," he said. "That's why I believe God brought me to UT, to tell people about Jesus."

Bartholomew isn't the only member of the UT football team who sports a desire to tell others about Jesus Christ. From the coaching staff to the players, some observers have noted that revival has broken out on one of the nation's most prestigious football programs.

Some members of the Volunteers have something else in common—Southern Baptist ties. Bartholomew, Leaverton, Tee Martin, and coach Phil Fulmer are all members of Baptist churches.

Bartholomew's Southern Baptist roots are about as strong as his family's heritage at UT. The hard-nosed fullback's grandfather played for the team during the legendary 1938 and 1939 seasons. Like his grandson, Sam Bartholomew Sr. played on the only other UT team to go undefeated.

On the field, Bartholomew is known for his tough, determined spirit. Off the field, Bartholomew carries those same qualities into his walk with Christ.

"Every morning I wake up and surrender to a higher authority," Bartholomew said. "Nothing matters in this world but Christ."

Bartholomew has served as president of UT's FCA the past two years. As for the future, he said it's in God's hands. "My first thoughts are playing in the NFL or going into the business world, but I haven't ruled out the ministry either," Bartholomew said. "I'm just going to try to live like God would have me to live."

Leaverton came to the hills of Tennessee from the plains of Texas, having grown up and accepted Christ at First Church, Midland, Texas. It was at First Church that Leaverton learned to be a committed follower of the Lord.

For the team's ace kicker, that means being at church every Sunday morning, even during football season.

"My relationship to Jesus is even more important than sleep," Leaverton said. "It's difficult on some weekends, but I try to stay faithful." One way Leaverton stays focused is through discipleship provided by his pastor in Knoxville.

Leaverton also finds the time to help with the youth ministry at Christ Covenant Church, a small congregation in Knoxville. "I've enjoyed the smaller church," Leaverton said. "I've enjoyed the family atmosphere."

Back on campus, Leaverton has been busy helping Bartholomew disciple their fellow teammates. "Will and I are starting Bible study groups and we are helping some of the guys who just got saved," he said. "It's a humbling responsibility, but it's been such a blessing."

As for his own daily walk with the Lord, Leaverton said it's important to remember that Satan is always lurking. "We're under spiritual attack. And the best way to combat that is to spend time daily with the Lord. The Bible is our spiritual bread."

Martin is a man with a mission. He proudly shares the fact that his name is written in the Lamb's Book of Life. So proud, that he actually had a word of

testimony tattooed onto his arm.

Martin is more than obliging when fans ask to see the "In God's Hands" logo emblazoned on his massive arm. "It's true, you know," Martin said. "I really am in the hands of God."

Martin uses his personal testimony as evidence. Raised in a housing project, Martin attended a Baptist church in Alabama where he accepted Christ.

He went on to lead the UT Vols to their 1999 national championship and first undefeated season since 1938.

Along the way, Martin has earned praise for his composure both on and off the football field.

"God's been great," Martin said. "To bring someone from a humble background and onto a football team . . . I've been very fortunate."

"Christ has been a very strong influence in my life," he said.

"He died for my sins. No one is perfect. When we do falter, his love and grace forgives us."

He wants us to spread the gospel. He has shown us how he expects us to live.

"It's our obligation and responsibility to live as close to these principles as we can," Martin said.

As the team's head coach, Fulmer sets an example of Christian living through his relationships with the



Leaverton

players and staff. "God is doing remarkable things today," Fulmer said. "I am blessed to have such great players."

For Fulmer, the emphasis is not on football, but family. He and his wife, Vicki, have been married 18 years.

They are the parents of three daughters, Courtney, 16; Brittany, 14; and Allison, 12.

The head coach credits his wife with being a strength for him in his own walk. "My wife is a tremendous Christian lady and a real strength for me," he said.

At UT, Fulmer was instrumental in forming a FCA chapel program.

"My first year here, I started a chapel program. There were six guys at the first meeting. Now we have numbers in the 50s and 60s," he said. "We have a very strong commitment to that."

Fulmer doesn't plan on quieting his message of Christian values.

"The fact that he will come again, I live with those principles every day. I share those principles with the football team," he pointed out.



Martin

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PCZ EPVX RC VTNK, PM
YBDRMU PVMT BPUB
VTNKZ GM, PCZ BPUB
ORNKC BRHMKVW WTD
GM PC TWWKDRCO PCZ
P MPYDRWRYK UT OTZ
WTD P MEKKUMHKVVR-
CO MPNTGD.

KIBKMRPCM WRNK: UET

Clue: N = V

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Mark Three: Twenty-Nine.



Fulmer Family